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LIFE AND LIGHT FOR WOMAN.



NOVEMBER, 1887.
BOSTON, CHICAGO, AND SAN FRANCISCO.
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VOL. XVII.

NOVEMBER, 1887.

No. 11.

SUBJECT OF PRAYER FOR THE MONTH.

WE wish to ask special prayer during the month for the missionary work in Micronesia. As is well known to most of our readers, the new Spanish governor has proved hostile to the missionaries and their work. While his action does not seem to meet the approval of his superiors, and the arrest of Mr. Doane has resulted in his complete justification and restoration to his work, yet the whole transaction shows what may occur at any time on one pretext or another. Meantime, the effect upon the natives has been most disastrous. Terrified and bewildered, they have not the courage to continue their church services, their schools, or other Christian work, and later comes the news that they have killed fifty of the Spaniards. Let us ask for the little handful of missionaries,—two men and two women, standing bravely at their posts on Ponape,—not only peace and safety, but all the wisdom and grace, the courage and patience, that they need; for the native Christians,—babes in Christ,—that their faith fail not. Let us pray also for the friends of the missionaries in this country who must wait, perhaps, till the Morning Star returns in the spring for tidings, whether of weal or woe; and for success to the efforts being made for a sure and permanent protection of the work and the workers through all the Micronesian Islands.



A Harvest Hymn.

BY MRS. DANIEL LOTHROP.

I.

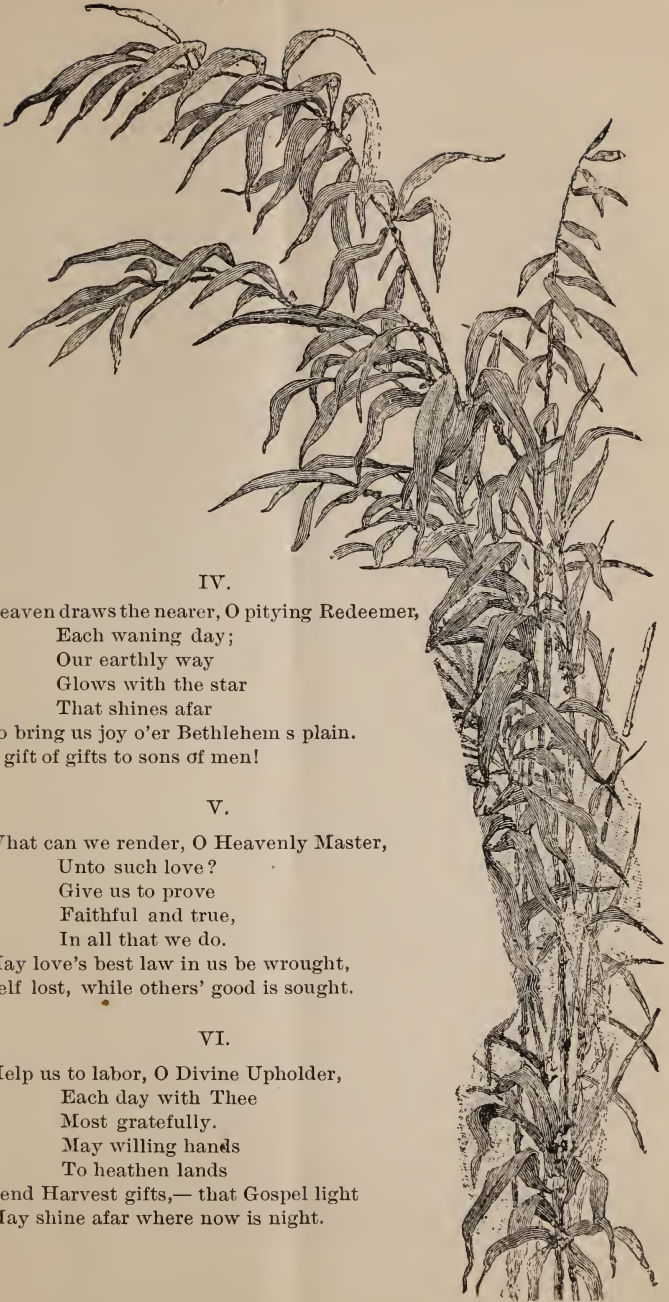
Led by Thy mercy, O bountiful Giver,
From morning light
To starry night;
Thus day by day
Upon our way,
While seasons waxed and waned, we've come,
Till now we greet our Harvest Home.

II.

Out of Thy goodness, O loving Provider,
With lavish hand
O'er all the land,
Has earth been sown
For man alone;
And we have reaped these gifts of Thine,
Surrounded by a care Divine.

III.

Life is so joyous, O tenderest Father,
A home where love
Sent from above,
Draws off the heart
To sit apart,—
Holds us each day, prepared to meet
The coming of the Master's feet.



IV.

Heaven draws the nearer, O pitying Redeemer,
Each waning day;
Our earthly way
Glow with the star
That shines afar
To bring us joy o'er Bethlehem's plain.
O gift of gifts to sons of men!

V.

What can we render, O Heavenly Master,
Unto such love?
Give us to prove
Faithful and true,
In all that we do.
May love's best law in us be wrought,
Self lost, while others' good is sought.

VI.

Help us to labor, O Divine Upholder,
Each day with Thee
Most gratefully.
May willing hands
To heathen lands
Send Harvest gifts,— that Gospel light
May shine afar where now is night.

SCHOOLS IN TURKEY.

BY REV. J. K. GREENE, OF CONSTANTINOPLE.

WONDERFUL is the advance of education in Turkey since Dr. William Goodell reach Constantinople in 1831. Soon after the conquest (1453) the Turkish Government ordained that a portion of the ample revenues set aside for the maintenance of Mohammedan worship, should be used for the instruction of Turkish children in reading, writing, and arithmetic; but no provision whatever was made for the education of the children of the non-Mohammedan communities. Crushed by poverty and taxation, the Christians and Jews were able to make but very meager provisions even for the instruction of their boys, and whatever schools there were, either for Mohammedan or non-Mohammedan children, they were hidden away in some dismal room of a mosque, church, or synagogue; they were without good order, and without suitable books; indeed, the sacred books of the different communities in the dead languages were the only books used to teach the children to read. No wonder, then, that even among the men very few learned to read; and to give any education whatever to women, was thought to be both unnecessary and dangerous.

Even to the present time the Turkish Government has done nothing to provide common schools for non-Mohammedan children; it has, however, in recent years, opened at Constantinople, for all classes of its subjects, a collegiate institution (under French superintendence), and a technical, a pharmaceutical, and a medical school; also civil and military schools for Turks only.

The non-Mohammedan communities, however, both in the capital and the provinces, in spite of poverty and taxation, and in spite of the lack of governmental aid and facilities, have greatly multiplied and improved their common schools; in not a few places they have built fine schoolhouses, and here and there they have established special schools for girls. The Greeks of Constantinople have erected two splendid buildings for high schools; and on the island of Halki, near the capital, they have an institution of a high character, with civil and theological departments. Catholic missionaries, also, both of the Jesuit order and of other orders, both male and female, in all parts of the empire, are seeking to propagate their faith by means of schools of various character and grade.

It is to the honor of American Christianity that from the outset it has been the zealous friend of education. The very first work of the American missionaries in Constantinople, Smyrna, and elsewhere, was to assist the Greeks, the Armenians, and the Turks to improve their common schools; and the missionaries have ever ob-

served with pleasure and words of congratulation the self-denying efforts of the different non-Mohammedan communities to educate their children. From the first, the Board has given liberally, not only to provide the people with a Christian literature, but also to establish schools for all classes: in fact, by its expenditures and the stimulus of its example, the Board has taken a leading position in the work of education throughout the Turkish Empire. Thus the missionaries have been enabled to conciliate the opinion, and secure the respect, of the different communities, and to satisfy the legitimate aspirations of the native Protestants.

The educational work of the Board in Turkey is now represented by 361 common schools, 25 high schools, 18 girls' boarding schools, 4 collegiate and 5 theological schools, with a total of 16,088 pupils. The Central Turkey College, at Aintab, has connected with it a highly esteemed medical department and hospital. Robert College, of Constantinople, is not included in the above enumeration. The common schools are in some cases wholly, and in nearly all cases largely, supported by the people; and admission to the higher schools is conditional on the payment of tuition, and in cases of boarding schools, of board and tuition.

In all our institutions of learning, the past year has been one of marked, and in some cases of extraordinary success. Of the six Protestant common schools in different parts of Constantinople the school for Armenian children, under the charge of Miss Annitza Papazian at Hasquey, and the school for Greeks and Armenians, under the superintendence of Mrs. Newell and Miss Twichell, at Gedik Pasha, have given great satisfaction. The latter school has had fifty-six pupils in its two departments; a tuition fee of ninety cents a month has been demanded for each scholar, and not a single pupil has been received free. Most of the children in this school are non-Protestants. In an examination which occurred not long ago the pupils showed remarkable familiarity with the Scriptural narratives, and good progress in the common branches.

The high school for boys in Stamboul proper has also done valuable work, and is equipped for more efficient service in the future.

The last examinations of the 106 pupils of the Home—the American Female College of Constantinople—occupied two days; and whether in the preparatory branches, in the languages, moral philosophy, Milton and Isaiah, or in vocal and instrumental music and calisthenics, gave unalloyed satisfaction to the large concourse of friends and spectators. The Commencement exercises occurred on July 2d; and though admission was by tickets only, the large saloon of Barton Hall—beautifully adorned with flags

and flowers — was filled to its utmost capacity. On the platform were seated Miss Patrick and Miss Hamlin, the principals, and other lady teachers; and in the audience there were observed the American Minister and lady, the Secretary of Legation and Consul-General, professors of Robert College, and teachers of various other schools, two Turkish officers, and a large number of ladies and gentlemen of marked intelligence. Ten young ladies, of whom five were Armenians, two Bulgarians, two English, and one a Jewess, read essays which revealed a good knowledge of the English language, well-cultivated minds, and noble principles. Diplomas were conferred on the ten young ladies, with appropriate remarks from Dr. Long. The American Minister, the Hon. Mr. Straus, then made an address on the higher education of women, in which he alluded very happily to the work of Mary Lyon, Harriet Beecher Stowe, Helen Jackson, and George Eliot, extolled the noble career of Queen Victoria, and highly complimented the teachers and supporters of the Home on their grand work in elevating the women of the Orient. Rev. Avedis Constantian spoke eloquently in Turkish on the noble motto of the graduating class, "Love — Serve." The young ladies sweetly sang their class song, of which one verse was as follows: —

"By gladness birds their Maker bless,
By simply shining, sun and star;
And we, whose law is love, serve less
By what we do than what we are."

Prayer by Dr. Pettibone and the doxology closed the exercises.

The receipts of the Home in 1886, for board and tuition, were \$7,605.04.

Robert College celebrated its Commencement, June 29th, in the presence of an audience of 800 persons. The American Minister, the Hon. O. S. Straus, presided, and on the platform were seated the Grand Logothete, Aristarchi Bey, the Archbishop Nerses, representing the Armenian Patriarch, the Rev. H. Brooks, of New York, brother of Phillips Brooks, and other distinguished guests. Twelve orations were pronounced with remarkable fluency and power; namely, six in English, one in French, one in Turkish, two in Armenian, and two in Bulgarian. Dr. Washburn conferred diplomas on the twenty-five members of the graduating class, and presented prizes, in the form of valuable books, to other pupils who had won distinction in prize declamation and in their several branches of study. . . .

Other eloquent addresses were made by Mr. Straus, the Grand Logothete, the Armenian Archbishop, and Mr. Edwin Pears, author of "The Fall of Constantinople." A very tender prayer was offered by Rev. H. Brooks, and the audience sang the doxology.

MICRONESIA.

EXTRACTS FROM MISS SARAH SMITH'S JOURNAL.

[*Concluded.*]

. . . At last, after all but six weeks of sailing, we are at anchor in the beautiful Morning Star Harbor of Kusaie. Let me go back a little: all the afternoon we had been sailing magnificently at an exhilarating rate, from eight to ten knots an hour. The sea had been glorious, with an indescribable rush and roar of water, and such a swell that nothing on deck could preserve its equilibrium. All the morning we had looked in vain for the mountains of Kusaie, Mr. F. comfortably suggesting that it must have sunk. Soon after dinner we were called to see the cloud-obscured outline of the island dimly rising against the sky in the west. Then we hastened to finish our last bits of packing, so that we might lose nothing later, and at last we were all once more on deck, watching the suggestion of land miles away take form and color. After seeing no land but the little low strips of coral for so long, it was almost a marvel to us,—this high, irregular mass rising against the sky;—and as we drew nearer, we could sympathize with Jeremiah in his enraptured exclamation, “The New Jerusalem!” From end to end, about seven miles, the hills, deeply serrated, rise abruptly, and are clothed from base to summit with a dense green garment of tropical vegetation. Almost perpendicular precipices are softened by the rich vines and ferns, with graceful trees, which cling against the steep sides, feathery and close, on sharp ridges, like a fringe. The shore, deeply indented with little inlets and caves, is bordered by a dense thicket of mangrove-trees, with their multitudinous roots forming a thick network.

We passed the lonely Lella harbor, which lies on the opposite side of the island from the mission station, and where the mountains, twenty-one hundred feet high, rise abruptly from the shore, throwing masses of shadows far out over the water. At last, rounding a point at the northerly end of the island, away off on a distant hillside could be distinguished the white specks which were greeted with enthusiasm by the Pease household as their house and Mr. Walkup's; and then, floating from a tall pole in the tree-tops, we could see through the glass Mr. Walkup's flag. So he had seen us! What could be their feelings, we wondered, and would any one come out to meet us? Yes, there was a canoe coming round a second long point that hid the shore. It seemed an interminable time before we came to anchor, and the canoe, with four Gilbert boys, Mr. Walkup and John, was alongside. The steps were lowered, and in a moment they were on board. . . .

We were a little disappointed to be obliged to spend another night on shipboard; but it was already darkening rapidly, and besides the long pull in shore, we should have been obliged to prepare beds in the house, and it seemed hardly practicable to attempt it.

At daybreak the next morning all was busy stir on board ship. Our trunks and all other personal effects were taken off, and two boats loaded. At last we were off, a large boat-load, including our Marshall Islanders and a quantity of baggage. It was a long pull to the shore, but it was too early to be very hot, and we enjoyed the lovely view of the hills, with their shifting lights and shadows, and the constantly changing outline of the shore. We were landed on a strip of coral beach over a group of black, basaltic rocks, where a great tree throws its spreading branches, with dense green foliage, far over the water at high tide. A number of Kusaian were there to greet us, and Mr. and Mrs. Walkup came along the beach to invite us to breakfast at their house. We first went up the steep hillside by a long, winding path, set with irregular steps of white coral, to Dr. Pease's house, where Mrs. Cole (the widow of a trader on the island), with Gracie and Willie, was waiting to receive us. After taking a peep at the house, we followed a winding path against the side of the cliff to Mr. Walkup's, where we were soon seated about the table. Dr. Pease asked a blessing, and then each in turn recited a Bible verse. This is an "ancient and honorable" custom in all the households in Micronesia. The breakfast of bread, eggs, bread-fruit, baked bananas, and guavas seemed a repast fit for a queen after our ship fare. We stayed to family prayers, and then returned to the house to fall busily to work in unpacking, and airing table-linen, sheets, and towels; to sun mattresses and oversee the sweeping of chambers, wash dishes, and do a hundred and one little things that must be done on the moment.

Of the first Sabbath in Kusaie Miss Smith writes:—

This morning Likiak Sa, the Kusaian pastor, came to ask if he and his people might come to service with us. Dr. Pease decided to have it in the sitting-room,—a large room opening upon the veranda by two doors and four windows. The Doctor rang the church-bell at half-past nine. This bell is one that was saved from the wreck of the *Morning Star*, and hangs in a tree a few feet in front of the house, with a cord running to the piazza. The natives came, filing up the path all in Sunday cleanness, and seated themselves upon the matted floor, while the king and queen looked uncomfortably dignified and majestic in chairs. We sat facing them on the opposite side of the room. Including our scholars, there were about forty present. . . . At the close of the service we were introduced to many of the people, who lingered long on

the veranda. At one o'clock we went over to hold an English service at Mr. Walkup's. We all, including our company from the ship, gathered in the large sitting-room, where we could look off over a lovely sea-view on the one hand, and at the mountains on the other. Here we held an hour's prayer-meeting, conducted by Mr. Walkup. Several of our number spoke and prayed. Mrs. Walkup told, with considerable emotion, of discouragements and doubts as they looked, week after week, for the Star, and of the renewed lesson of trust and hope that it had brought in the return of Dr. Pease and his family, and in the promise of a school for girls. Then Dr. Pease spoke of their joy in returning, and told of the way in which the girls' school had been secured, speaking warmly of the growth of woman's work in America.

After dinner I went out on the rocks for awhile, and watched the tide come lazily in, scores of hermit-crabs scuttling hurriedly along before it, with their borrowed houses on their backs, listened to the birds' good-night twitterings, and thought much of you all asleep at home. Here at Kusaie we are just sixteen hours ahead of you. Did you realize that? I can never think of home without thinking of the difference in time, but it does not trouble me any. It is rather pleasant to feel, when we watch the sun set, that it is on its way to you, and that when it comes up in the morning, it comes from you as a messenger. It is a comfort to think that we do not have two suns, but that the same sun shines for us both. . . . In the evening, at half-past seven, the bell was rung for the little social meeting with the Marshall Islanders, which takes the place of week-day prayers. They nearly all spoke; telling, in a simple way, of the state of their hearts, or of some experience which has come to them in the week for which they were sorry or glad. So closed our first Sabbath at Kusaie,—a busy but happy day, and one which I shall like to remember.

Young People's Department.

THE TUNG-CHO DISPENSARY.

BY MISS M. A. HOLBROOK, M.D.

DEAR LIFE AND LIGHT: I was so sorry on coming home to America to find that my description of the Tung-cho Dispensary, written long ago, had never been received; and so I take this op-

portunity to give you as good a pen picture as I can. It is an ill wind that blows no one any good; and we will not count this one so very ill, for by the delay we have two views of the Dispensary, taken by Miss Evans, that you may not rely altogether upon my pen picture. The first view is of the entrance to the Dispensary court, or gate, as it is called there. It is built of slate-colored brick, with tiled roof, and the woodwork is painted reddish-brown, with red trimmings. The sign above the door is in gilt raised letters upon a black ground, and reads, "Fu ying i yuan"; *i. e.*, "Healing court for women and children." You will notice the high wall at either side of the doorway. This is for protection from thieves, and is built of broken brick and mud, upon a solid brick foundation. Above the foundation, the wall is faced with a plastering made of white lime, clay, and graphite. The latter is very common at the North, found near the coal-beds, and is as cheap as lime. It is of an inferior quality, and would not pay to export. Its principal use in China is to mix with mortar, to prevent its cracking; though our mason told me they sometimes found an oily kind (better quality), which would give iron a polish, and which could be used for lubricating purposes. The Chinese call it black lime, though it is no relation to lime, but is true graphite, plumbago, or black lead, the same our lead-pencils are made of.

Standing in the gateway, we see the view of the Dispensary proper, represented in part by the second picture. The old lady standing by the door is Tsuei Nai-nai, the Bible-woman; while the younger woman below is Mali, the medical assistant and matron. At the right is the sedan-chair, in which the doctor rides to visit patients in their homes. This sedan is made of bamboo frame-work, covered with coarse, dark-blue cotton cloth. It has shafts extending before and behind. It takes four men to bear the chair, supporting it upon their shoulders by means of cross-bars connecting with the shafts by straps or ropes. The bearer to the right, in the front of the picture, is the husband of Mali, and besides carrying chair, is my chief pill-maker and factotum generally. He is a Christian, as is one other of the chair-bearers; and while I am visiting in the house, these two men are talking about the Christian truth with the crowd outside, as they have opportunity.

But to return to the Dispensary. The waiting-room is 15 x 35 feet, having four large glass windows. The floor is of fine, foot-square brick, the walls are white-plastered, and the ceiling is of white paper upon a frame-work of reeds. At one end of this room is a foreign stove; at the other a native table, with chair each side; while the body of the room is occupied by benches for the waiting

patients. Upon the wall is hung a framed testimony to the value of foreign medicine and the skill of the foreign doctor, presented by the husband of a woman who had been a patient. In appreciation of her recovery, he had a laudatory paragraph written in large characters, framed, and hung upon the wall of the waiting-room, and sent me a package of cakes,—an equivalent in full for services rendered, I suppose, as the Dispensary did not receive a cash. At the left, the waiting-room opens into the operating-room; at the right, into the prescribing-room. This latter room has a table, chairs, bookcase containing medical books, and stove; while one half of it is partitioned off by low panel doors, for a private treatment-room. Looking south through a large arch is the L of the building, containing dispensary counter, drug-room, and store-room. From the prescribing-room the patient goes to the dispensary counter, where Mali fills the prescription, a railing preventing the patient passing beyond. When the woman has her medicine, she passes by a door at the right directly into the court; but we will pass through a little gate in the railing into the drug-room. Here, as at the dispensary counter, each bottle has a Chinese name upon a perpendicular strip of red paper; whether “Huang lien,” or “Yü kan yu,” or “Tan fan,” all would be strange to you unless you should read on the horizontal white English label above the red, “Gentian,” “Cod-liver oil,” or “Sulphate of copper.” Here are the percolators for tinctures, and other necessary utensils for the various preparations made by us.

We will go round behind the main building to another, which has two small wards for in-patients. This building is also made of slate-colored bricks, but is entirely in native style. The whole of the front side of the house above the window-seats is made of lattice-work, covered with a very strong white paper, which comes from Korea. The living-rooms of Chinese houses, insufficiently warmed as they are, are made to face to the south, if possible, and they build the front side of paper, that they may get the full benefit of the warmth of the sun, which there is far more powerful than in the United States. Our wards have several rather large panes of glass to let in the sunshine, though it would be light enough without them. The outside door, too, is mostly lattice-work and paper, though there is a wind-door of wood fastening outside of this.

Entering a ward, we see four raised, brick platforms extending in from the front and the back of the room. These are the beds. Strange beds for sick people, you exclaim! I had thought to have woven wire mattresses on wooden frame beds; but one physician who had tried it here at the North, found the patients did not like them. He asked one man whom he found upon the floor, one day,

what the matter was? He said his bed tossed about so it made him seasick, and he wanted something nice and hard. The strangest thing about these beds is that they are flues, heated by a little clay stove shoved under each. The stove burns coal-balls, which are made of coal-dust and clay, thoroughly mixed, formed with the hands, and dried in the sun. These brick beds, or *kangs*,



GATE TO THE TUNG-CHO DISPENSARY COURT.

as the Chinese call them, are "fired" every evening, and keep warm all night. Behind the wards is a little kitchen; while near by is the matron's house, with a room for opium patients. Near the gate is a waiting-room for the men who accompany women patients, or who bring little children.

The waiting-room is opened at noon. The Bible-woman goes

at one o'clock, and talks for an hour with the patients in the waiting-room. Prescribing-room is open at two o'clock, when clinics begin. After clinics are over, patients are visited in their homes.

The opium patients are a very interesting class; for after the first three or four days of agony they are convalescent, and usually susceptible to religious teaching. I remember one woman who had taken the drug for forty years, an ounce a day, or if not that,



THE TUNG-CHO DISPENSARY.

as much as she could buy. Her boy, twelve years old, carried water, and she took all he earned to purchase opium. When she came to us her boy had strained his back, for he was doing a man's work, and was unable to earn any money. It was because of her poverty she came, as most of them come, for relief. This was the worst case I have ever had. I was with her nearly all of the second night, and my resolution not to give one particle of opium

almost failed me, for I feared she would die before morning. She survived, however, and all desire for the drug was gone the third day, and all distressing symptoms on the fourth were ended. This woman, before she came to the Dispensary, had been an interested listener at a neighborhood prayer-meeting carried on by our ladies in her village; so when she became convalescent she was very susceptible to the constant teaching of the Bible-woman and matron. We hope that she has accepted Christ as her Saviour, as she says she trusts in Jesus, prays to him, and has thrown away her idols. She has not joined the church, for she says they are too poor to keep the Sabbath; but she is a frequent attendant at chapel on the Sabbath, and always an interested listener, and loud in her praises of gratitude for the good she has received. The change is marvelous. From a living skeleton racked with pain, enduring the torment of an unsatisfied desire for opium, almost maniacal at times, she has grown to appear twenty years younger, with a happy face fairly radiant as she talks to me. Pray for this woman, will you not, all readers of LIFE AND LIGHT? Pray that she may know, in all its fullness, what it means to be redeemed.

One day there came to the Dispensary a great grandmother, a grandmother, the mother, and daughter, all from one house, and all, together with the husbands of two of them, opium-smokers. These women were seeking to break the habit because they could not afford it; or, to express the case more truly, because they could not possibly get the money with which to buy the opium, and there was nothing left in the house but their pipes to pawn. Their fear of the foreigners was evidently very great, but the distress for opium drove them to the Dispensary in spite of it. I inquired about the little girl only four years old. How did she learn to smoke? From her birth she had inhaled the smoke from the relatives' pipes, and they noticed she would stop crying if they puffed the smoke into her face; so they gave it to her often, to quiet her. "If we delayed our smoking," they said, "beyond our usual time, or if we could not get the money, and so were obliged to go without the opium, the child would be sick, and cry all day." Only one of the women stayed for treatment, the courage of the others failing them; but this one is now often at chapel and Sunday-school.

Will you not remember *all* these poor souls, bound by iron chains of superstition and sin, suffering in body, mind, and heart? I can only glance here and there when I write you, and after all it seems so little I have told; while looking back, it seems so much I have experienced.

And now, dear builders of the Tung-cho Dispensary, I give

this as my last report to you, for it does not seem possible for me to return to our loved work again. Since having had the cholera, the heat and filthiness of the city have prostrated me every summer, each season serving me worse than the one before, till it was feared I would not survive another one. I can hardly believe it when I see what cool, pure sea breezes have done for me this summer, yet it is true; and I cannot hope to return to that work, though I hope for the great privilege of yet doing foreign mission work somewhere.

The great demand for treatment made by men, makes it seem expedient that a gentleman physician shall be sent to thus enlarge the medical work of the station, and one has already been appointed. Mrs. Sheffield, who, before there was any physician at Tung-cho, had had large experience and reading in medical lines, with a natural taste for it, has been studying with me every day for the past year, and now, under the new physician, will treat the women patients.

I cannot tell you how much it has cost me to lay down this work; but by that, I know what a privilege I esteem it to be. I am glad to see the building of this Dispensary an accomplished fact, and to leave it in so beautiful order. My love and interest in it will never cease. It seems a child of my love, and I trust it will always be that to us all. Let us work with even renewed energy, and pray with even deeper love and faith for its work in the days to come. And may I not ask that you will transfer all the personal love, the helpful letters, and the labor of your hands that have been so refreshing to me,—will you not give these to the one who is to take my place; one who took me into her heart and home six years ago, and who smoothed many a rough road and lightened many a heavy burden for me? Our Tung-cho Dispensary has but begun its work; let us pray that God will honor it to his glory most abundantly.

Our Work at Home.

QUESTION BOX.

THE CONDUCT OF MEETINGS.

[*Concluded.*]

IN addition to the consideration of the general conduct of meetings given in the last number, many specific suggestions have

been received that may be valuable to our readers. These may be divided into three groups: (1) those mainly for study and information on missionary topics; (2) those largely devotional; (3) those combining the social element.

1. Those mainly for study and information on missionary topics. We find that a large number of societies follow closely the lesson plans given in *LIFE AND LIGHT*, under the supervision of our friends of the Board of the Interior, and find them admirably adapted to their purpose. Others seek greater variety. Just here we would say that while there is a general desire for variety, as emphasized in the last number, the opinion is expressed that the serious work of an auxiliary — the gaining and imparting information — should not be sacrificed to it. A few items on the large missionary work in India, for instance, presented one month, on the condition of the four hundred million in China another, of the teeming populations in Turkey or Africa the third month, can give but very little idea of their needs, and what is being done for them. One society has spent a year on India with profit. Meeting No. 1 was given to its history; No. 2 to the natural features of the country, its fauna, flora, mountains, rivers, etc.; No. 3 to its architecture; No. 4 to caste; No. 5 to its various nationalities; No. 6 to its manners and customs; No. 7 to its different religions; No. 8 to its sacred books; No. 9-12 to the missionary work there. Another auxiliary has confined itself to Japan, each station being assigned to some lady. One confines itself to the pledged work of the Branch to which it belongs. Another has taken up the ten great religions of the world; this under the care of an executive committee associated with the officers, each one of whom becomes responsible for one meeting and one subject, calling to her aid others to contribute papers or give talks. An auxiliary secretary writes: "Recently in our meetings we have taken the lives of some missionaries, tracing them from early childhood, following their work year by year, until it comes to us as a part of our every-day thought and prayer. If one does this, she is led to watch the progress of her missionaries' work with as much eager interest as if they were her own relatives. Then it becomes a delight, and the meetings have a new life given them." A president who has also followed this plan writes: "I often had to look up everything myself, and copy facts for those who were to give them. But it is paying work even then." A pleasant addition to such a meeting is where, as the lesson closes, those present "agree to remember in prayer during the following month the devoted workers, a little of whose lives have been considered." This plan obviates in a measure a difficulty of which one writes as

follows: "I have come to the conclusion that a lack of definiteness is the chief trouble with the average missionary meeting. A great deal is said about missions in general, and even particular stations and missionaries mentioned, but the members go away with but a vague idea of the actual work being done. My efforts have been largely directed toward obviating this difficulty, and first of all I believe in missionary maps. Each member should be urged to buy the pamphlet maps published by the Board, and it is worth quite an effort on the part of each church to own the set of large maps printed on cloth, which may be used in various branches of the work." In these meetings, where the subject would seem to exclude the current events of the day, a *resumé* of missionary information had been found important and acceptable.

Of the methods of general arrangements one writes: "Last year an auxiliary had a programme for each meeting prepared and distributed in advance, and found it very helpful." Another says: "Our auxiliary began the year with this new phase: the members to take charge in alphabetical order, choose any subject they may desire, and vary as much as their individuality suggests. . . . The ladies are not always interested; do not come as constantly as we wish they would; still there is much to encourage." A third writes: "At one time we issued a paper for each meeting, called the *Missionary Gleaner*. For this we had contributions of prose or poetry, original or selected, items of interest, missionary intelligence, and so on. We could get some of the ladies to prepare a short piece for this, who would not give a paper by itself. The young ladies often helped us in it."

A very definite preparation for a meeting is shown by the following programme which we have received:—

MEETING FOR MAY, 1887.

- Hymn, selected and read by Mrs. A.
- Scripture, selected and read by Mrs. B.
- Prayer for this meeting and Branch work at home, Mrs. C.
- Paper on Azizia, read by Mrs. D.
- Paper on Tokat, read by Mrs. E.
- Original Article. Marsovan: its Geography and Natural Scenery, Mrs. F.
- Original Article. The Early and General Missionary Work in Marsovan, Mrs. G.
- Original Article. The Work of the W. B. M. at Marsovan, Mrs. H.
- Prayer for mission schools, especially those mentioned above, Mrs. I.
- Paper. The Krabschitz School, Mrs. J.
- Prayer for Austria and the S— family.

One method pursued is sometimes called a "conversation meeting." Here questions and answers are prepared on some topic, or on the mission-fields, the questions being asked by one lady, and answered by another. After those present have become accustomed to their own voices in this way, by a little tact the leader can make the conversation general, and gain a freedom very difficult to obtain in a more formal meeting. This is sometimes varied by each lady bringing a question to be handed to her right-hand neighbor, to be answered either immediately or at the following meeting. This plan can be varied to suit the convenience of the members. Another suggestion is for item meetings. A subject is selected, and each one brings an item with reference to it: these may be long or short, ranging from ten words to a three or five minutes' talk. One writes: "The most interesting feature I have ever tried in my meetings is what I call my missionary items. It is simply this: to give the *Missionary Herald* or *Life and Light* to a different member for each meeting, requesting her to select from it the most interesting events, and give them orally, as briefly as possible, at the same time pointing out on the map the scene of each occurrence. This necessitates the careful reading of the magazines for at least one month by each member, in turn, and always results in the desire to know the sequel to the events which she has given. I said *orally*. To my mind there is too much reading done in our meetings; and if the same matter could be given in the language of the speaker, it would impress itself more fully on her, and on her hearers."

2. Devotional meetings. While the meetings for study and information almost always make devotional exercises more or less prominent, there are many times when it is pleasant to make the meeting wholly devotional. These would include the regular missionary prayer-meeting, what are sometimes called Scripture meetings (including praise and promise), thank-offering meetings, and others. One who wrote from the "back seats" in the last number writes:—

"Having heard from the 'rear,' let us now take a view from the 'front.' As to the devotional meeting, or the devotional element in the social meeting. All who have ever attempted to conduct these meetings know how many dear sisters there are who say, 'We cannot lead in prayer.' To such, let us commend the careful and prayerful reading of the little leaflets, 'Helping Together with Prayer' and 'Enrichment in Utterance.' In our judgment the 'Service of Song' should have a large place in the strictly devotional meeting. 'By prayer and supplication, with thanksgiving, let your requests be made known unto God.'

“Do we not fail often of the highest results in these meetings by seeking to embrace too much in one prayer, thus making it of undue length ?

“Let our prayers be short, heartfelt, and specific. As praise is to be mingled with prayer in the devotional meeting, so prayer, glad, thankful prayer, should have place in the praise-meeting, and let the singing be bright and spirited.

“In our own Branch, thank-offering meetings have in a few cases been called by special appeal. It would seem a better way that they be spontaneous in each auxiliary.

“What more pleasing to our Divine Master than the habit of rendering thanks for mercies and deliverances by offerings to him, from whom we receive ‘every good gift.’ We like Mrs. Howland’s idea of substituting the thank-offering box for the mite-box. The gathering of these offerings, and presenting them together before the Lord, with verbal or written expression of the heart’s gratitude and love, cannot fail to be a season of interest and profit, and will most happily serve to bind together the members of our auxiliaries in that living bond of love to our common Lord which must stimulate to a more hearty obedience to his last command. One lady of whom we have heard has a horse which she considers very unsafe; consequently she has established a thank-offering box, into which it is her habit to cast her tribute of thanks whenever she or her friends return home in safety from a drive. If, like the good Irishwoman, ‘we count up our marcies,’ we may surprise ourselves by our increased means of adding to the treasury of our Foreign Missionary Society should we follow the above example.

“In addition to the above hints we would suggest the imperative necessity of a definite preparation for each meeting on the part of the leader. Have the hymns selected, a plenty of them, in case a verse is wanted unexpectedly to fill a space. Be familiar with the scripture-reading, that a word may be added, if possible, thus to make the truth more personal and effective. Have at least two persons pledged beforehand to offer prayer, and some one engaged to lead in the singing. Invite the young people to come and aid in this service. If to this preparation, under the guidance of the Divine Spirit, whose aid must be sought in arranging every item, the leader will add that most powerful element, personal enthusiasm, throwing it into manner and voice, the meeting under her conduct must be a success.”

Another says: “I do not think that I can help you much in answering the question for October, but will offer one or two suggestions that some of our societies have found useful,

“One meeting was arranged by giving out six or seven short extracts from a missionary’s letter containing a request for prayer, either for herself or some native Christian in particular need, a school, or some other especial object. As each request was read, a lady led in prayer for that object. It seemed to bring us right down to a real personal feeling of interest, and the letters of all our lady missionaries are so full of such requests that it is easily arranged, provided there are enough ladies who are ready to offer prayer. In another society, where the members were very backward about taking any part in the meeting, the leader prepared slips containing Bible references, and passed them to every lady present, instead of herself reading a selection of Scripture. One thank-offering service that I once saw was a very sweet one (it was at a mission-circle meeting); each child brought his or her offering forward, and after reading the verse selected, laid it with a little bouquet of flowers on the table. The flowers were arranged in a form, and afterward sent to brighten the children’s ward of a hospital in the neighborhood. The verses selected were most of them very appropriate. After the offerings had been made, selections descriptive of the observance of thanksgiving in our various mission stations were read by some of the older members, and the whole meeting was full of interest, for every one had a share, and the offerings amounted to about six dollars. I do not see why it could not be as appropriately used for an auxiliary meeting.”

An exercise similar to this is the birthday offering. When the anniversary occurs to any member of the auxiliary, a sum of money is presented with a special recognition of God’s goodness during the year.

Another way mentioned is to take a topic, such as “Giving,” “God’s Dealings with the Heathen,” “The Work Committed to the Disciples,” or some kindred subject, upon which each member shall give a text of Scripture. This may be enlivened by a few words of application on each selection, a verse of a hymn repeated, an explanation from some commentary or printed sermon, and with plenty of singing. One meeting is spoken of where the scripture-reading consists of questions and answers pertaining to missions, the answers being quotations from the Bible. At another, each one present responds to the roll-call with a Scripture text.

3. We find the combination of the social element with the missionary more or less common, and almost always successful. The danger to be avoided here, is making the social part too elaborate, and therefore burdensome. Merely a little social intercourse for half an hour after the meeting has closed often makes the place

attractive, and gives an opportunity to enforce what has been said, if desired. From this there is the whole range of morning lunch, afternoon tea, or evening sociable, according to the convenience of the different localities. In one city church a lunch is prepared and sold to the ladies who assemble, various dainties being purchased also for the home tables, and the money going into the auxiliary treasury.

One writes: "Of late we have adopted the plan of holding our meetings quarterly, preparing a programme of exercises with some care, enlisting the young ladies to work with us, and last, but not least, enjoying a social chat after the formal exercises are over, and taking a cup of tea together in the chapel parlor. That cup of tea! Is there anything unchristian in the guile mixed up with that cup of tea? This plan has proved practicable here, where a few hands must undertake to carry forward church-work in its many departments."

The social arrangements are sometimes carried out monthly, but oftener at longer intervals,—once in two months, once a quarter, or at the annual meeting only. One annual meeting is like this: "It is held at the house of the president, who has the table in the dining-room ready to receive the articles for tea brought in by the guests. All the members are specially invited to be present; also any who wish to join the society, and any new residents who have come into the village within the year. In this way new members are often obtained. It is desired that all should go prepared to pay the annual fee, and subscribers to *LIFE AND LIGHT* find the collector for that fund ready to receive their names and money for another year. The usual meeting is held, and as teatime approaches, the gentlemen of the different families drop in; a social repast and evening follow, and we always feel that our auxiliary has been set a little forward by each occasion." This is somewhat similar to "Crete Blake's Way," given in the July *LIFE AND LIGHT*. These instances might be multiplied indefinitely, but our space forbids; and it is hardly necessary to do so, since each church has its own methods of social entertainment best adapted to its own needs. It is only suggested that the foreign missionary society should have the benefit now and then of this attractive element.

Since we have gone so largely into details, we trust no one will suspect us or our good workers of a wish to tithe mint, anise, and cummin, omitting the weightier matters. We know very well that no meeting, however carefully planned or perfectly carried out, can have its true effect without the presence of the Holy Spirit,—without a thorough consecration, at least of the few, to the service

of our Lord, and a real love for his work in foreign lands. Let us remember the injunction, "These ought ye to have done, and not to leave the other undone." Yet may we not learn a lesson of the importance of details from the minute directions given for the worship in the first sanctuary of the chosen people? The exact measures, even to half cubits, the number of loops on the curtains, and of the hooks that fastened them to the rings, the snuffers for the golden candlesticks, the pans for ashes,—nothing was so unimportant as not to be included in the divine command, "And look that thou make them after their pattern, which was showed thee in the mount."

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 19, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Calais, Aux., \$11; Mt. Desert, Tremont Ch., \$2.50; Moulton, Cong. Ch. and Soc'y, \$5.65; Gilead, Mountain Rills, \$10; Limerick, Ladies of Cong. Ch., \$13; Rockland, Golden Sands, \$11.20, \$53 35
Phillips.—Glad Helpers, 2 00
 Total, \$55 35

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Acworth, Aux., \$17; Amherst, Aux., \$8.83; Carrier Doves, of wh. \$25 const. L. M. Miss Emma L. Clark, \$30, Busy Bees, 67 cts.; Bristol, Aux., \$5; Chester, Aux., \$30; Claremont, Aux., of wh. \$25 const. L. M. Miss Carolyn F. Dickey, \$41; Exeter, Aux., \$33.65; Great Falls, Aux., \$50; Greenland, Aux., of wh. \$25 const. L. M. Miss Mary Emily Pickering, \$30.09; Hanover, Aux., \$60; Harrisville, Aux., \$7; Hillsboro Bridge, Aux., \$5, Lillies of the Valley, \$18; Hollis, Aux., \$30; Durham, Aux., \$40; Hudson, Aux., \$17; Kensington, M. C., \$7; Keene, First Cong. Ch., Aux., of wh. \$25 const. L. M. Mrs. C. E. Harrington, \$40;

Kingston, Aux., \$13; Lebanon, Aux., \$40.25; Lisbon, Aux., \$12; Manchester, Hanover St. Ch., Aux., \$75, Franklin St. Ch., Aux., \$81, Earnest Workers, \$40; Mason, Aux., \$10; Mt. Vernon, Aux., of wh. \$25 const. L. M. Mrs. Wm. H. Conant, \$27, Buds of Promise, \$13.31; Penacook, Aux., \$5.50; Peterboro, Aux., \$17.17; Portsmouth, Aux., \$79; Salmon Falls, Aux., \$6, M. B., \$3; South Newmarket, Aux., \$15, Forget-me-nots, prev. contri. const. L. M. Mrs. Emma B. Coe, \$15; Tamworth, Aux., \$5; Temple, Aux., \$10, Laurels, \$15; Walpole, Y. P. M. C., \$36.08; West Concord, Aux., \$8; West Lebanon, Aux., \$23; West Stewartstown, Aux., \$11.25; Wilton, Aux., of wh. \$25 const. L. M. Mrs. Helen I. Russell, \$27.45; Wolfboro, Aux., \$13.10, \$1,071 35
Meriden.—Cong. Ch., 2 00
Wolfboro.—Rev. S. Clark, const. L. M. Hattie Frances Brewster, 25 00
 Total, \$1,098 35

VERMONT.

Middlebury.—A Friend, \$10 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Barton, Aux., \$10.16; Barton Landing, Aux., \$23.35; Bellows

Falls, Aux., \$23.25; Bennington, Aux., \$30, Children's Mission, \$5; West Brattleboro, Aux., \$20; Brookfield, First Ch., Aux., \$14, May Flowers, \$1.40, Second Ch., Aux., \$18; Burlington, Aux., \$28; Cabot, Aux., prev. contri. const. L. M. Mrs. M. L. Wells, \$12; Cambridge, Aux., \$12; Castleton, Aux., \$10; West Charleston, Aux., 52 cts.; King's Messengers, \$12; Charlotte, Aux., const. L. M. Miss Minerva E. Wing, \$25, Little Women by the Lake, \$10; Chester, Aux., \$20; Cornwall, Aux., of wh. \$25 const. L. M. Mrs. E. D. Lane, \$31.40; North Craftsbury, Aux., of wh. \$25 const. L. M. Mrs. Lucy M. Kilbourn, \$32.95, Mrs. R. M. Fraser, \$5, M. C., \$4.83; Danville, Aux., \$41; Dummerston, Aux., \$15; Enosburg, Aux., const. L. M. Mrs. L. C. Guild, \$25, Y. P. M. C., \$40; Essex Centre, Aux., \$12.50; East Fairfield, Aux., \$4; Greensboro, Aux., prev. contri. const. L. M. Mrs. M. E. Keniston, \$22, M. C., \$4; Guildhall, Aux., \$6.75, Mrs. C. E. Benton, \$5; Jericho, Aux., \$8.25; Johnson, Aux., of wh. \$25 const. L. M. Mrs. F. L. Holmes, \$27; Kirby, Aux., \$2; Ludlow, Aux., const. L. M. Mrs. M. A. Farwell, \$25; Lyndon, Aux., const. L. M. Mrs. C. M. Chase, \$25; Lyndonville, Aux., \$36, M. C., \$9; Manchester, Aux., \$32.52; McIndoes Falls, Aux., \$21.50; Middletown Springs, Aux., \$5.50; Montpelier, Bethany Ch., Aux., \$40.50; Newbury, Aux., of wh. \$50 const. L. M's Mrs. S. A. Laurie, Mrs. Mary Swasey, \$53.10, Beacon Lights, \$23.60, First Cong. S. S., \$18.39; New Haven, Aux., \$16; Newport, Aux., \$20.65; North Troy, Aux., \$11.14; Norwich, Aux., \$16; Peacham, Aux., \$17.80; Pittsford, Aux., \$54, Young Women's Aux., \$22; Post Mills, Aux., \$20.50; Randolph, Aux., prev. contri. const. L. M. Mrs. Mary K. Nichols, \$18.50, Helping Hands, \$4.50, S. S., \$5; Richmond, Aux., \$18, Coral Workers, \$5; Rochester, Aux., const. L. M. Miss Sarah J. Williams, \$25; Rupert, Aux., \$20; Saxton's River, Merry Rills, \$5; Sharon, Aux., \$13.30; Shoreham, Aux., of wh. \$25 const.

L. M. Mrs. A. M. Smith, \$26.03; Springfield, Aux., \$20; St. Albans, Aux., \$50; St. Johnsbury, South Ch., Aux., of wh. \$25 const. L. M. Cornelia A. Fairbanks, \$25 by Mrs. Henry Fairbanks, const. L. M. Charlotte Fairbanks, \$25 by Mrs. W. P. Fairbanks, const. L. M. Miss Grace Knapp, \$103, Maids of Caledonia, of wh. \$25 const. L. M. Miss Martha Warner, \$35, North Ch., Aux., of wh. \$50 by Mrs. Horace Fairbanks, const. L. M's Mrs. A. L. Hardy, Miss Nellie C. Tyler, \$77.50, Mission Helpers, \$2; East St. Johnsbury, Aux., \$9; Stowe, Aux., of wh. \$25 const. L. M. Mrs. S. Reed, \$25.20; Strafford, Aux., \$10; Thetford, Mrs. A. H. Farr, \$1; Vergennes, Aux., of wh. \$10 by Miss Caroline Sutton, \$48; Waterbury, Aux., of wh. \$25 const. L. M. Miss Sarah E. Graves, \$26.36; Wells River, Aux., \$8.36; Westford, Aux., \$9, S. S., mite-boxes, \$6; Williston, Aux., of wh. \$25 const. L. M. Mrs. Edmund Whitney, \$27.50; Wilmington, Aux., of wh. \$5 by a lady friend, prev. contri. const. L. M. Mrs. Chester C. Hubbard, \$12.75; Winooksi, Aux., \$6.03; Woodstock, Wide-Awakes, \$10.50, We Girls, \$4.50; East Burke, Aux., \$8; South Hero, Aux., \$40,

\$1,709 59
Total, \$1,719 59

MASSACHUSETTS.

Andover.—A Friend, \$10 00
Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Winchester, Seek and Save Circle, \$20; Lexington, Aux., of wh. \$25 const. L. M. Miss Susan W. Muzzey, \$43, 63 00
Berkshire Branch.—Mrs. C. E. West, Treas. Housatonic, Aux., \$16.45; South Egremont, Buds of Promise, \$45; Hinsdale, Aux., \$17.07; Stockbridge, Loving Helpers, \$50; Lee, Senior Aux., \$264.80; Pittsfield, First Ch., Aux., \$4.25, 397 57
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., 42 00
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Westhampton, Lanman M. B., \$30, Aux., prev. contri. const. L. M. (\$100) Mrs. A. E. Todd, \$53, 83 00

<i>Middlesex Branch.</i> —Mrs. M. W. Warren, Treas. Wellesley, Penny-Gatherers,	\$25 00
<i>Middlesex Union Conf. Asso.</i> —Mrs. A. R. Wheeler, Treas. Dunstable, Aux., \$25; Harvard, Busy Workers, \$11,	36 00
<i>Norfolk and Pilgrin Branch.</i> —Mrs. F. Shaw, Treas. Halifax, Aux., \$11; Whitman, Ladies of Cong. Ch., \$14; Plympton, Aux., \$10; South Weymouth, Two Boys, \$1,	36 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Ludlow Centre, Aux., \$36.10, Precious Pearls, \$5; Holyoke, First Ch., Aux., of wh. \$25 const. L. M. Mrs. S. T. Lyman, \$28; Springfield, Olivet Ch., Olive Branch, \$50, South Ch., Wide-Awakes, \$50,	169 10
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, A Life Member, \$5, Central Ch., Aux., \$10, Berkeley St. Ch., Aux., const. L. M. Mrs. M. E. Heywood, \$25; Dedham Asylum Dime Soc'y, \$1.50; Wrentham, Ladies, M. C., \$5,	46 50
<i>West Warren.</i> —S. C.,	5 00
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Millbury, Aux., Second Ch., of wh. \$25 const. L. M. Mrs. A. A. Sayles, \$35; Hardwick, Aux., \$45; Upton, Aux., of wh. \$19 A Thank-Off., \$39; Warren, Aux., \$6.35; Whitinsville, Aux., of wh. \$50 const. L. M.'s Miss Helen T. Spaulding, Miss B. F. White, \$206,	331 35
Total,	\$1,244 52

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. East Lyme, Aux., \$8; Pomfret, Aux., \$15; Thompson, Aux., \$16; Danielsonville, Aux., \$45; Stonington, Second Ch., Aux., \$3.03; New London, Second Ch., Aux., of wh. \$25 const. L. M. Miss Jennie W. Treadway, \$50.55; Norwich, Park Ch., Aux., Mrs. A. E. Pierce, \$80,	\$217 58
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Ass't Treas. Burnside, Long Hill, M. C., \$8; Poquonock, Cong. Ch., Cheerful Givers, \$26; Simsbury, Aux., \$45, Pearl-Gatherers, \$15; Southington, Aux., \$25; Suffield, Ladies' F. M. Soc'y, \$87, Y. L. M. C., \$5; Tolland, Aux., \$23.30,	234 40
Total,	\$451 88

NEW YORK.

<i>New Lebanon.</i> —Cheerful Workers,	\$18 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Binghamton, Junior Aux., \$25; Copenhagen, Aux., of wh. \$50 const. L. M.'s Mrs. Emogen Wright, Mrs. Lee Woodward, \$70; Deansville, Aux., \$20; East Smithfield, Aux., \$5; Girls' M. B., \$30; Frewsbury, S. S., \$5.50; Franklin, Aux., \$46; Fairport, Mr. and Mrs. G. Brooks, const. L. M. Mrs. Maria Parsons, Mrs. L. Manchester, Miss Alice Briggs, Miss Anna Briggs, \$100, S. S., \$25; Gloversville, Aux., \$30; Homer, Aux., \$35; Hamilton, Aux., \$21; Potterville, Careful Gleaners, \$7; Newark Valley, Aux., \$16.74; Randolph, Evergreen Miss'y Soc'y, \$5.50; Rochester, South Ch., Aux., \$10; North Walton, Aux., \$15; Sandy Creek, Aux., \$12.50; West Bloomfield, Aux., of wh. \$50 const. L. M.'s Mrs. M. S. Hall, Mrs. A. H. Hopkins, \$55, M. C., \$20; Buffalo, First Ch., W. G. Bancroft, M. B., \$20,	574 24
Total,	\$592 24

PENNSYLVANIA.

<i>Stevensville.</i> —Mrs. S. C. Adams,	\$12 50
Total,	\$12 50

ILLINOIS.

<i>Elgin.</i> —Primary Dept. Cong. S. S.,	\$8 00
<i>La Grange.</i> —Cheerful Givers,	10 00
Total,	\$18 00

CALIFORNIA.

<i>Oakland.</i> —Market St. Cong. S. S.,	\$15 65
Total,	\$15 65

DAKOTA.

<i>Centreville.</i> —A Friend,	\$ 40
Total,	\$ 40
General Funds,	\$5,208 48
Leaflets,	19 45
Total,	\$5,227 93

MISS HARRIET W. MAY,
Ass't Treas.



INDIA.

HINDU SCHOOLS IN MADURA.

BY MISS EVA M. SWIFT.

After speaking of her fear that she may lose a teacher by her marriage, Miss Swift writes:—

It is one of my trials that these girls *will* get married, but I try to bear it with as much fortitude as possible. I have been having a siege of prize-givings during the past two weeks. After all our papers are in from the yearly examinations, and the results are made known, we like to gladden the children's hearts by the bestowal of prizes. As there are so many schools, I decided to put the four Hindu Girls' Schools together, and have one occasion for them, and one for the other two schools. We are sending out twelve girls from the normal class this year, and on the occasion of their final examination, on February 28th, we had our prize-giving.

Our programme was as varied as we could make it. We began with a marching song in English, at the end of which about thirty girls fell into their places to begin their calisthenics. I accompanied their movements on the organ, and after a certain number of these, all the children joined in an English action-song, which they did very prettily. Some scripture verses were then recited by the four standard girls, and four girls sang or recited some Tamil poetry after the native fashion, which is most peculiar. After which, more calisthenics; then a song in the Mahratta language, and a new and very popular one in their own tongue.

A little speech-making was followed by the presentation of diplomas to our graduating class, when Mr. Jones gave them some wise counsel to carry with them. Another song, "Glory to God in the Highest," was followed by the bestowal of prizes; and after a prayer thanking the Lord for his loving care for us during the past year, and asking a like blessing for the coming year, our evening closed. The girls seemed very happy indeed over

their prizes, and I think we all enjoyed the occasion very much indeed.

The following week I gathered the Hindu children in our Central School building, and we had another pleasant hour, with a programme to suit the specialties of the different schools. The South Gate children had a dialogue composed by the master of that school; the North Gate had a "history" to relate,—in other words, a Bible story; the West Gate came forward with scripture recitation; and the Central School did their Kūmmi song, for which they are famous. These with several children's hymns and some pretty action-songs completed the programme. After these occasions Mr. Jones asked me to join him in his prize-giving for the boys' schools. I was very glad indeed to do so, and accordingly on last Tuesday morning we gathered nearly a thousand children in the palace, and sang the praises of God under the vaulted dome of that magnificent hall. How little did the great old heathen king who built it, think it would ever be used for such a purpose! Many native gentlemen were present, and all seemed much pleased. After we had returned home I had a call from one of the Brahmin gentlemen who had been there, and I found that he came to request me to open a school in his street, promising to give a house for that purpose. He has three little girls of his own, and knows many other families who would gladly send their children, and says that many of the Brahmin women would be glad to come into such a school to learn. I was particularly pleased with his request, because it was evidently so entirely his own wish. It is a very good opportunity to begin work in that quarter, and I hope I shall be able to take advantage of it.

The quarter of the town referred to is a very exclusive one, and no children from the streets attend our other schools, for they are too far away. All these people know that when we open a school we make a specialty of Bible study, and that all the children learn to pray, and soon have stored away in their minds many precious verses which they can never forget. I would like very much to begin this school in June, upon our return from the Hills, if I can see my way clear to meet the expenses. It will cost, perhaps, rs. 20 per month to support such a school.

. . . You inquired about the chapel in which our girls worship. This chapel is what we call the East Gate Church, and is situated on the same street on which we live, but faces another street that crosses this one. It has a fine situation, with a frontage on three streets. It can hardly be called a mere chapel, since it has a seating capacity for more than eight hundred people. My girls fill up five benches on each side from the front, and make an important

part of the congregation. Our usual Sunday congregation is a very good one, we think, and I am sure you would be impressed by the sight if you were here to join us on Sunday.

. . . We are making preparations for our yearly migration to the Hills. . . . I am to be with Mr. and Mrs. Jones, this year, on the Hills, and we are looking forward to a quiet, pleasant season, and to having time to do up the little odds and ends that somehow get put aside down here. . . . I am very glad indeed to hear of the prospect of another young lady for our field. We are particularly needy just now, and our work is suffering much for want of men. When we remember that four of our number are at home, two on account of sudden and dangerous illness, and two after twelve years' work here, and that three missionaries here were prostrated by severe illness, and were necessarily absent from their fields for weeks, and are even now unable to take up all their work, you can realize, perhaps, how weak we are, and how much we need assistance.

JAPAN.

TOURING EXPERIENCES.

BY MISS JULIA E. DUDLEY.

Miss Dudley wrote, May 26th, from "a queer out-of-the-way place sixteen miles from anywhere," an account of her spring tour, from which we make some extracts:—

TOKAMATSU, the first city, is only eight miles by steamer from Kobe. The work here is only a year old. Mr. Murie is the evangelist, a man of earnest spirit and devotion to his work. . . . There are twenty-eight Christians here, but the whole town is awake, and wanting to hear. Opportunity was given to the un-Christian public to ask for meetings, if they wanted them in their homes. Eleven applications were sent in at once. And the eight days we spent were full, and the nights, too: afternoon and evening meetings and invitations to dine out gave us no time to ourselves. The meetings numbered from fifty to two hundred, and were planned so that the women in different parts of the town could attend easily. It was all seed-sowing. Most of the women had never heard before, but I think there will be not a few who will continue to hear. I do not enjoy this work so much as to have fewer in number, and continue longer with them, but large meetings are demanded now. I try to impress the need of patient, personal work upon the Christian women. There are a number here who are already anxious to work. The morning we left, twenty-five jinrikishas accompanied us out of town about two miles, and

then we all got out and stood on the river bank and sang a hymn; after which a thanksgiving prayer was made, and God's blessing was asked on our journey and work. We stopped at a station for dinner, intending to spend two hours, but found that a meeting for the evening had been appointed, and we could not leave without disappointing many, so we remained. We had a good woman's meeting in the P. M., about ten being present. In the evening one hundred met in the house where we stopped. A young man spoke first, and then my helper, and then I said a few words. Eighty were men, and it is not so cozy to speak to them, but we cannot help it sometimes. My helper is a spirited little woman, and rises to the occasion beautifully. She spoke on temperance very wisely and pointedly. After this meeting we arranged with the women to hold a Saturday morning Bible-reading, and eight promised to attend.

MARUGAME.—The next morning we went on to Marugame, where we found a social promised for the afternoon. Forty were present, and we had a little prayer-meeting with the women before it. This has been a very hard place. The evangelist is an educated, patient man, who finds himself surrounded by a coarse, unsympathetic public, and has sometimes thought he could not go on. He has been turned out of his rented home time after time. But the work is far in advance of last year. Woman's work here is the foundation. The wife of the evangelist, and one other woman of high rank, but of reduced circumstances, have gathered other women who are willing to bear persecution for Christ's sake, and the number is increasing. At a meeting for women that first evening, one hundred met together. The boys, who often interrupt, assembled at the gate and threw stones, disturbing us much. But my helper and I got safely through with our talks, and no one was hurt. The police sent an officer and dispersed the crowd at the gate. It is a shame to the place, and I should have called the police myself if they had not come. There is no need of such rows now, I think, if the Christians would stand up for their rights, but it may be wiser to "turn the other cheek."

IMABARI.—We reached here at noon on Saturday. It was the day of prayer for all the women in our churches. The morning services were just ended, and a large crowd met us at the landing. We met again in the afternoon, and it really seemed like sitting in heavenly places. The meeting was social, and the women spoke out of their hearts' experiences. The family of Mr. Ise, their former pastor, who left them about a year ago, was lovingly remembered. Mrs. Ise had since died, leaving a baby a few days old, and Mrs. Ise, the mother, an earnest Christian woman, had

been stricken with paralysis on her return from the grave. The seed sown by this family is bearing fruit. Every moment was full, and many were obliged to remain silent for lack of time. One woman from Komatz, sixteen miles away, told how her husband had been taken away during the year; but the promise, "I will not leave you orphans" had been verified. God had given her courage, and provided a way for her to earn her own living. . . . The Christian men at Imabari say, "The women of the church do more than we to keep up the interest;" but there are noble men there. They have a pastor promised, who must study at least one year more, but will spend his vacations with them.

Some of the officials in Imabari have always disliked Christianity. One of these has been replaced by a man who is quite inclined to study it for himself. He expressed a desire to meet me, and invited me to his house, where I found quite a number of women gathered, all above the Christian women socially, but inferior to them in every other respect. I had invited half a dozen of the best Christian women to go with me, after finding it would not give offense. We spent a pleasant evening, the gentleman of the house sitting by and asking questions. I proposed that a woman's association for mutual improvement be formed, and that *all* the women should come into it; that they meet twice a month, and at that meeting call on some gentleman to give them an address on some subject that will be helpful to them; that the society have classes where the younger women can meet for study, and that they select some object to work for upon which they can agree. This plan met the approval of the ladies present, and I put off my going one day longer to help them work it up more fully. The night before I left, one hundred and forty women met in the church, and the plan was pretty well settled. Twenty-five new women were present. We had music on the new organ,—a gift of some Iowa pastors,—and a pleasant social time after the business meeting. It seems a wonderful providence that these Christian women are the only ones fitted by experience to take the lead, and that the others recognize the fact. Every meeting will be opened with singing and prayer, and Christian talks will come oftener than purely educational. The women, who never went anywhere but to the theater, will have some other object in life. These are women for whom we have labored and prayed a long time. The Christian women are brimful over the opportunities for new work, and will seek to gain personal influence over the new-comers.

[*To be continued.*]

EXTRACTS FROM LETTERS.

We hope every one will read the following letter from the famine district in Turkey, and help the abounding pressing work there, first, by prayer, then, if possible, by money. Miss Laura Tucker writes:—

GEOZNE, TURKEY, Aug. 30, 1887.

MY DEAR SECRETARY: I thought perhaps some of the ladies might like to see a plan of the house toward the building of which you are so generously helping, so I have drawn it roughly for you. I was down last week for three days, and rejoiced over the progress of the building and the help it is to many hungry ones, while my heart was pained over the many who have no means of aid. The help that has been given has opened Moslem and Greek doors to us, which would have closed in the faces of any who bore the Christian name before this work began. I want to spend all the time that I can among the women in the city this winter. We feel that not one effort in that direction will be in vain, and if the opportunity now presented to us is not speedily embraced, it may be gone forever. School cannot open before the middle of October this year, as Mrs. Montgomery will be here to occupy the Montgomery House, which we have for so long occupied as a school-building. You will understand that the Montgomery House joins on to the north end of the inclosed plan. We have a lovely restful summer resort, but I long to see the air cool enough for us to go down on to the plain, so that we can begin our work. We sorely need a new place of prayer. The congregation cannot now be accommodated. Many are turned away every Sunday. We need your prayers that we may improve wisely all opportunities, and that spiritual good may come from the material help that has come to these people.

The juniors will be glad to hear from their missionary, Mrs. Oramel Gulick, that she had the pleasure of having the Scudder family with her on the mountain, for awhile, after their arrival in Japan. She writes from Hiyezan, August 6th:—

The company, consisting of Dr. and Mrs. Scudder, Mr. and Mrs. Albrecht, Mrs. Kendall, Miss Poole and Miss Graves, arrived early in June, and came on immediately to Kobe and to the mountain. Dr. Doremus Scudder and his sister met the company in Yokohama, and we now have the pleasure of boarding the four Scudders, and are enjoying it very much. Their tents are quite near to ours, in a pleasant place. Dr. H. M. Scudder is a great walker, and goes out every morning, rain or shine, for a long walk before breakfast. Mr. Albrecht impresses us all as a man of power. Next week our mission meeting begins with the annual sermon on Sunday, by Dr. H. M. Scudder. We are all anticipating it with much pleasure.

We heard by the last mail of Hattie Gulick's marriage to Rev. C. A. Clark, and that they were to sail September 10th. If they do so they will arrive about the 1st of October, and we hope to

go about that time to Kumarnoto. It will be pleasant to have them to go down with us. Later, we expect to be joined by Sidney Gulick and wife and by Julia. We hope she will bring some single lady, and then we shall have a strong station, and a united one.

The following extract, from Dr. Scudder's letter to Dr. Poole, speaks of a change in Miss Mary Poole's plans:—

“WHEN we arrived here, the needs of the large and constantly increasing Girls' School at Osaka were so imperative that the whole Japan Mission, then in session, desired, without a dissenting voice, that your daughter would consent to give up going with us to Niigata, and proceed instead to Osaka, to enter upon work in that school. To this we could not say 'Nay;' she herself felt that it was her duty and privilege to consent. In this decision I believe she is very happy. Her field of work will give scope to all her powers and acquisitions. She will be most delightfully associated with a lady who was her companion in earlier years;* and will, I believe, make an excellent and successful teacher.”

[A short letter from Miss Carrie Bell, dated Leamington, England, August 9th, tells us that she landed safely at Liverpool, August 7th, and was resting there a few days before going to London. Miss Bell was quite seasick on the voyage, but expected to remain two weeks in England before continuing her journey to Madura. Her message is, “Thank God for us.” Ed.]

Miss Miner writes from San Francisco, September 20th, on the eve of sailing:—

OTHERS have written you of our meeting with the delightful company of missionaries here. They are a strong, earnest, socially pleasant company. Miss Kœner is to be my stateroom companion on the voyage. There is to be a farewell meeting at Dr. Barrows' church to-night, consisting chiefly of addresses. I would like to write more, especially to tell you of the Chinese school, taught by a Presbyterian lady, which we visited yesterday. The children seemed so bright and attractive, I do not think it will be hard at all to love them. I shall hope for frequent mention in your prayers.

Another of the same company writes:—

Our trip to San Francisco was most enjoyable and instructive. A friend at Denver quoted the following from Ruskin: “Mountains and all deeps are but the raised letters of the alphabet of Infinity, by which even the blind sons of men may spell out the great name of God.” We were constantly filled with wonder and praise as we rode through the mountains, and over and around them. These were the works of God's hands; but more wonderful to me is the thought that God made man with a mind, and how wonderful is the mind that thought out a way through the mountains. Marshall Pass is beyond description. I keep thinking of that song, “Trusting in the Lord your God, onward go, onward go.” We leave here Wednesday, the 21st, at 2.40 P. M.

The following extract is from a letter to one of our missionaries in Japan written by a native, and inclosing a contribution to the first girls' school in Niigata.

I will now offer you the postmarks of twenty sen, as the contribution to Girls' School, and as the symbol of my soul that wishes

to help up our sisters from slavery, and to make them to maintain the same right as we, and to progress the civilization of our empire like your country.

Home Department.

STUDIES IN MISSIONARY HISTORY.

MADURA MISSION.—No. 2.

Topic for Prayer.—The Bible-women of the Madura Mission, that they may be truly united to Christ; that they may bring forth the fruits of the Spirit; and that the Spirit may go before them, preparing the hearts of the Hindu women to receive the truth, and profit thereby.

The Madura Girls' Boarding-school.—Daily life, see *Life and Light*, February, 1886 and February, 1887. Revival: *Herald*, December 1886, *Life and Light*, February, 1887, and Miss Root's letter, *Life and Light*, April, 1887.

Village Schools.—*Life and Light*, September, 1887.

Work Among the Women.—*Life and Light*, July, 1887.

New-Year's Day in Madura.—*Life and Light*, May, 1886.

Story of one Pupil.—Miss Chandler's Letter, *Life and Light*, August, 1887.

Biography.—See sketch of Mrs. Hastings, November *Mission Studies*.

Present State of the Mission.—*Herald*, August, 1886.

The Evangelistic Work.—*Herald*, May, 1887.

Sights and Sounds in Southern India.—*Herald*, March, 1886.

Medical Work.

Incidents.—See "Links," by Mrs. Capron, *Life and Light*, February and April, 1887, and *Mission Studies*, November.

Recent News.—*Mission Studies*, November.

For the Juniors.

THOUGHTS FROM AN ASSOCIATIONAL MEETING.

SELECTED FROM PAPERS BY YOUNG LADIES.

If we suffer ourselves to sit at ease in our homes, quite unconscious of the sin and sorrow in the world, we may be happy, but we shall not be following our Lord's plain teaching, and plainer example.

Out of about fifteen hundred million of people on the earth, only one in fifty belongs to an evangelical church; only one in fifteen is even connected with a Protestant community; while at least one in every two has never seen one ray of gospel light, or even heard the name of Jesus.

Washington Gladden once said he "did not see how a man could be a Christian at all without being a missionary Christian;" and continued: "You cannot propagate Christianity by political machinery or by the exchanges of commerce. The only way to extend it is to send it forth in the hearts and lives of those who have learned its truth and felt its power. Jesus is the Life and Light of men, and his kingdom never comes except through those who have received his light, and can communicate it to others."

There is no humility in ignoring or undervaluing what our God has given us to use in his service.

He who anywhere neglects work, everywhere delays work.

Angels might have been chosen to spread abroad this gospel, but they have not been; and because they never tasted of this salvation, while we have, there is not one of us who could not preach this gospel more effectively than Gabriel.

There is often a spiritual activity in times of physical passiveness, but physical activity with great spiritual awakening has characterized the nineteenth century. Inventions and increased facilities upon every hand have so lessened labor, that the civilized world has large leisure to devote to mental and spiritual culture. Have we girls any right to sit with folded hands in the softly cushioned security of to-day and say we owe nothing in return for what this century has brought to us?

Never is a soul born into the kingdom of God whom the Master does not call to some particular work.

The best comfort the light of Asia gives to women is, that if they make merit enough by entire obedience to their husbands, they may, in their next transmigration, be born as men. This is their only hope of immortality.

A practical thought for home-workers: An occasional administration of tea has a wonderfully stimulating effect upon auxiliaries.

"Just as I am" thine own to be,
 Friend of the young who lovest me;
 To consecrate myself to Thee,
 O Jesus Christ, I come.

In the glad morning of my day,
 My life to give, my vows to pay,
 With no reserve and no delay,
 With all my heart I come.

I would live ever in the light;
 I would work ever for the right;
 I would serve Thee with all my might—
 Therefore to Thee I come.

"Just as I am," young, strong, and free,
 To be the best that I can be
 For truth, and righteousness, and Thee,
 Lord of my life, I come.

With many dreams of fame and gold,
 Success and joy, to make me bold,
 But dearer still my faith to hold,
 For my whole life, I come;

For Thy dear sake to win renown,
 And then to take my victor's crown,
 And at Thy feet to cast it down,
 O Master, Lord, I come.

Miss Farningham.

NOTICE.

THE Annual Meeting of the Woman's Board of Missions of the Interior will be held in the New England Church, Chicago, November 2d and 3d. The ladies of the North Side churches cordially extend hospitality to all who are interested in this department of our Lord's work. For entertainment, send to Mrs. C. J. Hurlburt, 316 La Salle Ave., Chicago. Mrs. Capron, Miss Cathcart, Miss Porter, and other missionaries hope to be there to tell us what heathenism is, and many helpful papers and discussions may be expected.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUG. 18 TO SEPT. 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Buda*, 1.35; *Chicago*, South Ch., Mrs. C. W. C., 5, South Ch., 36, Plymouth Ch., Mrs. C. S. B., 5; *Galesburg*, Brick Ch., 67; *Garden Prairie*, 3.83; *Geneseo*, 52.58; *Granville*, 8.80; *Ivanhoe*, 8; *Joy Prairie*, 20; *Kenwood*, 19.30; *Moline*, 18; *Naperville*, 13; *New Windsor*, 5; *Oak Park*, 28; *Princeton*, 23.25; *Port Byron*, 12; *Rockford*, Second Ch., 63.25; *Roscoe*, Member of Aux., 5; *Rollo*, 6; *Roseville*, 10, Mrs. L. C. Axtell, 40; *Springfield*, 21; *Wheaton*, 11.65,

483 01

JUNIOR: *Aurora*, New England Ch., Helping Hands, 30; *Chicago*, Union Park Ch., Y. L. S., 43.63; *Elgin*, Y. L. S., 19; *Providence*, Y. L. S., 20.75; *Rockford*, First Ch., Y. L. S., 27.90; *Springfield*, Jennie Chapin Helpers including, 3.19, Baby Helen's Pennies, 4.65,

145 93

JUVENILE: *Geneva*, Mission Band, 19.25; *Marseilles*, Helping Hands, 20; *Providence*, Workers and Gleaners, 25.04; *Rockford*, First Ch., Cheer-

ful Workers, 10; *Roodhouse*, Busy Bees, 1.50, 75 79
 THANK-OFFERING: *Atton*, 16.35; *Buda*, 10.65; *Geneva*, 20.25; *Geneseo*, 36.40; *Glencoe*, Y. L. S., 26; *New Windsor*, 6; *Rockford*, Second Ch., 49.75; *Rollo*, 9.55, 174 95

Legacy.

Chicago, Mrs. Harriet B. Whittlesey, additional, 440 00

Total, 1,319 68

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Algona*, 4; *Bell Plain*, 4.10; *Cromwell*, 5; *Cedar Rapids*, 28.50; *Dunlap*, 11.35; *Farragut*, 28; *Grinnell*, 50.15; *Iowa City*, 14; *Medland*, 5; *Postville*, 12; *Newel*, 5; *Quasqueton*, 3.15; *Salem*, 22.50; *Waterloo*, 11.75; *Webster*, 5, 209 50

JUNIOR: *Decorah*, 10; *Dunlap*, Y. P. S., 3.65; *Grinnell*, 12.45, 26 10

JUVENILE: *Bell Plain*, S. S. Birthday Box, 4.25; *McGregor*, Ten Little Girls, 3.35, 7 60

THANK-OFFERINGS.—*Grinnell*, 16; *McGregor*, 11.60, 27 60

Total, 270 80

KANSAS.

— A Friend for Ponape,	6 00
Total,	6 00

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>East Saginaw</i> , 100; <i>Galesburg</i> , 10; <i>Grand Rapids</i> , South Ch., 20; <i>Greenville</i> , of wh. 9.79 is thank-off., 45.29; <i>Lake Linden</i> , 8.69; <i>Oxford</i> , 2; <i>Reed City</i> , 16.50; <i>Summit</i> , 10,	212 48
JUNIOR: <i>Greenville</i> ,	10
JUVENILE: <i>East Saginaw</i> , Faithful Workers,	100 00
SUNDAY-SCHOOLS: <i>Detroit</i> , Trumbull Ave., Infant Department,	12 00
Total,	334 48

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 31.50; <i>Brainerd</i> , 5; <i>Cottage Grove</i> , 8.50; <i>Clearwater</i> , 5.58; <i>Dodge Centre</i> , 1.25; <i>Duluth</i> , 20; <i>Elk River</i> , 15; <i>Excelsior</i> , 9.86; <i>Faribault</i> , 96; <i>Glencoe</i> , 7.30; <i>Glyndon</i> , 20.30; <i>Granite Falls</i> , 5.91; <i>Hamilton</i> , 7; <i>Medford</i> , 3.10; <i>Minneapolis</i> , Plymouth Ch., Aux., 73, Thank-off., 62.20, Some of the Bells, 162.50, Pilgrim Ch., 3.75, Second Ch., 5; <i>New Ulm</i> , 4.70; <i>Northfield</i> , 16.70; <i>Owatonna</i> , 20.69; <i>Paynesville</i> , 8; <i>Rochester</i> , 23.25; <i>Rushford</i> , 3; <i>St. Charles</i> , 25; <i>St. Cloud</i> , 25; <i>St. Paul</i> , Park Ch., 80, Plymouth Ch., 59.35; <i>Sauk Centre</i> , 27.55; <i>Spring Valley</i> , 1.80; <i>Wabasha</i> , 6; <i>Waseca</i> , 15.67; <i>Waterville</i> , 2; <i>Worthington</i> , 5; — A Lady, 1,	862 46
JUNIOR: <i>Clearwater</i> , Pansy Soc'y, 9.60; <i>Excelsior</i> , Y. L. S., 25; <i>Faribault</i> , Junior Soc'y, 25; <i>Minneapolis</i> , First Ch., Y. L. S., 50; <i>Rushford</i> , Y. L. S., 2; <i>St. Paul</i> , Plymouth Ch., Y. L. S., 18.58,	130 18
JUVENILE: <i>Elk River</i> , Mission Band, 5; <i>Hamilton</i> , Little Reapers, 2.50; <i>Mapleton</i> , Willing Workers, 3.20; <i>Minneapolis</i> , First Ch., Earnest Workers, 25; <i>Owatonna</i> , Merry Hearts, 23,	58 80
Total,	1,051 44

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Cameron</i> , 10; <i>Eldon</i> , 5; <i>Kidder</i> , 4.65,	19 65
FOR ADANA SCHOOL-BUILDING: <i>Kansas City</i> , Clyde Ch., 40; <i>Kidder</i> , 10.55; <i>Williamsburg</i> , Col., Mrs. M. W. Humphry's S. S. Cl., 2,	52 55
Total,	72 20

NEBRASKA.

WOMAN'S MISSIONARY ASSOCIATION.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Arborville</i> , 10.85; <i>Blair</i> , 26.00; <i>Clarks</i> , 6.50; <i>Crete</i> , 5; <i>Columbus</i> , 6.60; <i>Exeter</i> , 20; <i>Irvington</i> , 5; <i>Indianola</i> , 14.50; <i>Lincoln</i> , 8.75; <i>Milford</i> , 5.50; <i>President</i> , 2; <i>South Bend</i> , 5; <i>Syracuse</i> , 20; <i>Talmage</i> , 5; <i>Weeping Water</i> , 9; <i>Waco</i> , 1.24; <i>Wymore</i> , 5.16; <i>Waverly</i> , 7; <i>York</i> , 18,	181 10
JUVENILE: <i>Clay Centre</i> , S. S., 4.40; <i>Omaha</i> , Steady Streams, 3.25; <i>Syracuse</i> , Willing Workers, 4.50,	12 15
Less expenses,	29 05
Association Total,	164 20
<i>Columbus</i> , Woman's Working Band,	5 00
Total,	169 20

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Akron</i> , 80; <i>Cambridgeboro</i> , Pa., 5; <i>Charlestown</i> , 10; <i>Cleveland</i> , Plymouth Ch., 16; <i>Guy's Mills</i> , Pa., 1; <i>Lodi</i> , 6; <i>Randolph</i> , 5; <i>Riceville</i> , Pa., 1; <i>Ridgway</i> , Pa., 5; <i>Rootstown</i> , 11 25; <i>Toledo</i> , First Ch., 110; <i>Twinsburg</i> , 12.34; <i>West Spring Creek</i> , Pa., 5,	267 59
JUNIOR: <i>Akron</i> , Y. P. S., 10; <i>Springfield</i> , Y. P. S. C. E., 10,	20 00
JUVENILE: <i>Monroeville</i> , M. B., 5; <i>Oberlin</i> , Y. P. S., 5.53,	10 53
Total,	298 12

NORTH DAKOTA.

BRANCH.—Miss S. E. Judd, of Fargo, Acting Treas. <i>Cooperstown</i> , 9.85; <i>Caledonic</i> , 1.35; <i>Grand Forks</i> , 4,	15 20
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JUVENILE: <i>Walcott</i> , Mission Band, 1; <i>Fargo</i> , Gleaners, 10; <i>Caledonia</i> , Mission Band, 1.48,	12 48
Total,	27 68

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Lake Preston</i> , 6; <i>Vermillion</i> , 25; <i>Yankton</i> , thank-off., 10.25; <i>Redfield</i> , thank-off., 20; <i>Faulkton</i> , 8; <i>Huron</i> , 15.03; <i>Plankinton</i> , 2; <i>Powell</i> , 4; <i>Willow Lake</i> , family offering, 2,	92 28
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JUVENILE: <i>Lake Preston</i> , 1.50; <i>Deadwood</i> , Earnest Workers, 10.20; <i>Faulkton</i> , Coral Workers, 2.06,	13 76
Total,	106 04

ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. <i>Pueblo</i> ,	15 30
Total,	15 30

TENNESSEE.

<i>Memphis</i> , Second Ch.,	5 20
Total,	5 20

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , 8.75; <i>Antigo</i> , 13.50; <i>Beloit</i> , Second Ch., 7; <i>Brandon</i> , 3; <i>Bloomington</i> , 10; <i>Baraboo</i> , 15; <i>Clintonville</i> , 13; <i>Darlington</i> , 10; <i>Delavan</i> , 11.76; <i>Evansville</i> , 5.25; <i>Fort Howard</i> , 8; <i>Fox Lake</i> , 11.90; <i>Hartland</i> , 21; <i>Hammond</i> , 10; <i>Janesville</i> , 36.74; <i>La Crosse</i> , 41.60; <i>Milton</i> , 30; <i>Mukwanago</i> , 16.50; <i>Madison</i> , 8.22; <i>Milwaukee</i> , Grand Ave. Ch., 60; <i>Platteville</i> , 16.30; <i>Plymouth</i> , 6.50; <i>Prairie du Chien</i> , 4.35; <i>Ripon</i> , 32; <i>Roscoe</i> , Ill., 3; <i>Sparta</i> , 33.25; <i>Stoughton</i> , 10; <i>Stevens Point</i> , 5; <i>Viroqua</i> , 5; <i>Wauwatosa</i> , 25; <i>Waupun</i> , 15; <i>Watertown</i> , 34.73; <i>Whitewater</i> , 5,	536 35
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JUNIOR: <i>Eau Claire</i> , Y. L. S., 20; <i>Evansville</i> , Y. L. S., 15; <i>Lake Geneva</i> , 10; <i>Madison</i> , Y. L. S., 75; <i>Stoughton</i> , Bridge Builders, 5; <i>Wauwatosa</i> , Y. L. S., 20,	145 00
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JUVENILE: <i>Platteville</i> , Pearl Gatherers, for Famine in Turkey,	14 10
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FOR MORNING STAR: <i>Arena</i> , Willing Workers, 7; <i>Brandon</i> , Leon and Leona Palister, 2; <i>Platteville</i> , Pearl Gatherers, 4.66; <i>Rosendale</i> , Flower Mission, 12; <i>Sparta</i> , Mission Band, 9,	34 66
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Less expenses,	730 11
	14 60

<i>Viroqua</i> , Thank-off.,	715 51
	1 00

Total,	716 51
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Second Statement: <i>Arena</i> , 10.07; <i>Brandon</i> , 7; <i>Beloit</i> , First Ch., const. L. M. Miss Clara B. Mills, 60; <i>Boscobel</i> , 9.25; <i>Brodhead</i> , 5.25; <i>Clinton</i> , 53.50; <i>Emerald Grove</i> , 4; <i>Elkhorn</i> , 30; <i>Fort Atkinson</i> , 22.87; <i>Grand Rapids</i> , 24; <i>Lake Geneva</i> , 40; <i>Milwaukee</i> , Grand Ave., 12.65; <i>Menasha</i> , 19.75; <i>Masomanie</i> , 2; <i>River Falls</i> , 22; <i>Whitewater</i> , 3; <i>Windsor</i> , 19 (of wh. 47.65 thank-off.),	344 34
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JUNIOR: <i>Lake Mills</i> ,	5 25
JUVENILE: <i>Brodhead</i> , S. S., 1.66; <i>Green Bay</i> , Babies' Aid Soc'y, 2; <i>River Falls</i> , Africa Band, 16; <i>Hadjin</i> , Band, 4.75; <i>Morning Star</i> Band, 6,	30 41

Less expenses,	380 00
	7 60

Total,	372 40
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FLORIDA.

<i>Tampa</i> , Sunday-school,	6 00
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Total,	6 00
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VERMONT.

<i>St. Johnsbury</i> , Girls' Miss'y Soc'y of North Cong. Ch., for Adana,	10 00
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Total,	10 00
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MISCELLANEOUS.

Sale of leaflets, 14.57; of envelopes, 2.42; of chart, 50 cts.,	17 49
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Total,	17 49
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Receipts for month,	4,789 54
Previously acknowledged,	34,390 92

Total since October,	\$39,189 46
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ANNUAL MEETING.

THE annual meeting of our Board was held in the First Church, San Francisco, on Wednesday afternoon, September 7th.

The President read the account of the transfiguration, and offered prayer; after which the annual reports of the Secretaries were given, which were all delightfully written, and gave encouraging outlooks upon every feature of our work at home and in foreign lands. These reports will be given to the readers of LIFE AND LIGHT.

The Treasurer made our hearts glad by announcing a surplus after the fulfillment of our pledges to the American Board. Every heart responded with a glad thanksgiving, and with hope for an enlarged work in the coming months and years. One source of our happiness is the growing prosperity of our Young Ladies' Branch, whose second birthday was celebrated last month at Bethany Church, San Francisco. There was a small surplus in their treasury, also, and they proved their energy and vitality by arranging two delightful sessions at their annual meeting, where, in addition to their own inspiring reports, they gave us the privilege of listening to a fine address by Rev. W. W. Scudder, of Alameda, and also of meeting Dr. and Mrs. Gordon and Miss Richards, whose words it gave us great pleasure to hear, as they stood upon the threshold of renewed work in Japan.

The collation of the Bethany Gleaners was exquisitely arranged.

A remembrance of all this was added to other hopeful signs in connection with the work of our Board.

A fine paper was read by Mrs. Prof. Sanborn, and then we had the pleasure of welcoming Mrs. Hattie Gulick Clark, who was on the eve of sailing for Japan, and who responded to our welcome by a few charming words. She said two pictures were in her mind which she would like to leave with us. One was that of a temple in Japan, before which a woman was kneeling, while with intense earnestness she repeated over and again the prayer, "Take away my sins! oh take away my sins!" Mrs. Clark remembered her longing, as she stood by, in her girlhood, to tell that poor heathen woman of the Redeemer; but she could not speak the language then, and therefore her lips were sealed. The second picture was

Guido's wonderful fresco upon the ceiling of the Rospégliosi, in Rome, which so vividly illustrates the evangelizing of the world. Aurora is heralding the chariot of the sun, which is advancing in dazzling glory through the heavens, but is inwrapped in clouds, that cast dark shadows upon the sleeping land below. Upon the waters that stretch away in the far distance is a gleam, prophetic of the coming day. Over the powerful steeds a torch is borne aloft by a cherub poised upon the luminous side of the clouds, which we feel are about to break and let a flood of glory fall upon the waiting world.

Around the sun the figures of the hours of day are dancing with exultant joy. So we are moving to-day in the light of the Sun of Righteousness, whose radiance is already beginning to burst forth and dispel the gross darkness of the earth. The thought in which we rejoice is not so much of what we are doing to advance this glory, as that we are in it, waiting to see the salvation of our God.

"You can imagine," said Mrs. Clark, "the joy with which we enter upon this privilege." She spoke, also, of the added joy of going to her home, from which she had been absent for many years.

With prayer by Mrs. Sadler, of Oakland, and the always uplifting Doxology, "Praise God, from whom all blessings flow," our fourteenth annual meeting was closed.

WOMAN'S MEDICAL MISSIONARY WORK.

BY MRS. S. F. SANBORN.

Extracts from a paper read at the annual meeting of the Pacific Board.

"BLESSED is he who has found his work," says Carlyle. By work the sage philosopher did not mean vocation, education, employment, position, peace, or happiness.

He used the strong Saxon word *work*, meaning toil, labor, exertion, overcoming resistance.

When fanned by soft Pacific breezes in the delicious calm of these summer days, we seem to hear the surging surf sighing, "The poor ye have always with you." The lofty pines echo the sad refrain, "The poor ye have always with you;" and if we listen and pray, and listen still, with earnest sympathy, we shall hear borne over the Pacific waters, from countless numbers of our languishing sisters, the mournful cry, "Pity, O pity us, for we know not your God."

Can any life-work be more saintly, more Christlike, than that of ministering to such as these? To the young women especially who are willing to consecrate themselves to mission-work in

foreign lands, the strongest motives point to the medical profession, the art of healing. . . . The study and practice of medicine are peculiarly adapted to the taste and capability of woman. Brilliant scholars are graduating from American and European institutions; some, as recently in the University of Paris, taking the highest rank, to the amazement of dons and dignitaries.

From all the mission stations in heathendom comes the urgent, imperative demand for woman medical missionaries. The candidates for this high calling should have a strong love of the science, mental quickness, possession of all physical faculties, a deeply sympathetic nature, self-possession, courage, decision of character; and then a supreme, unreserved consecration of all these to the service of Him who went about doing good, healing the sick, and preaching the gospel.

This wholeness of being is a panoply of power. It lifts the veil of seclusion so closely drawn before harem and zenana, and brings the suffering, neglected invalids within the pale of human aid and pity. It reveals a picture within, of which no European imagination had the faintest conception. . . . Said a lady of high rank, "Since the English have owned our country they have abolished suttee, but neither the English nor the *angels* can know what goes on in our lives."

The woman's life — never a boon — is worthless when an invalid, and a positive curse if a widow. Alone she suffers, and perhaps this loneliness is the bitterest grief of all the train. Of all the fearful effects of sin in the other world as painted by Dante, none is more pathetic than the *solitariness* of each wandering soul. A Hindu lady said to Mrs. Murray Mitchell, "The life we live is like that of a frog in a well: everywhere there is beauty, but it is hidden from us." It is a hopeful sign that they even dream of this beauty.

What a touching appeal the Indian princess made through the faithful missionary Miss Beilby: "If you will only tell our Queen what we Indian women suffer when we are ill, I am sure she will feel for us, and try to help us." And Miss Beilby did tell Queen Victoria, and gave to her keeping the precious locket worn for three months about her neck as the pledge of her sacred promise to the dark-eyed, dusky princess. Her Majesty's heart was touched by the recital, and she said, "Something must be done for these poor creatures."

The weighty responsibility resting upon the Empress of India, cannot relieve from duty the women of America.

The writer alludes to the work of Lady Dufferin, in educating the native women of India to be nurses and physicians, and draws encouragement from the fact that one of India's daughters has

broken the barriers of caste by coming to this country for a medical education.

The pioneer-work in India of Miss Swain, of the Methodist Board, is gratefully acknowledged, who has prescribed for thousands of patients in the zenanas. The activities of the Episcopal Board in this line are also noted, and the valuable work of Dr. Reifsnyder, in China, who was sent out by the Union Missionary Society, is described, who "has performed skillful operations in special work which only women can do;" for, as the report of St. Luke's Hospital declares, "thousands of Chinese women die for want of treatment, as they will never employ a man physician in such diseases."

This report also states that a woman physician is needed in the hospital of the Episcopal Mission in Wachang, China.

"They are also needed in Persia, where no other missionary (according to the report of Mrs. Lucy Bainbridge) is ever admitted to the homes.

They are needed in Syria and Asia Minor, where "fatalism" is the doctrine for the sick. They are needed in Siam, where *pen-lom* (wind) is deemed the cause of all disease; where there are no charitable institutions whatever. They are needed in Japan, where medical and surgical science, hand in hand with the Bible, can combat Buddhism and Shintoism. They are needed in Mexico, and in the palace of the King of Corea. Where are they not needed? All honor to the noble band now working!

Thank Heaven we have some Christian hospitals on Chinese soil, blessed with the presence of women physicians, educated, able, and true, where women patients may be treated (of course they are "low caste"); where clean beds, well-aired rooms, and good nursing is given freely, "without money and without price;" where the sweet stories of the gospel may be read to them, and tender petitions in prayer and praise ascend each morn and evening; where the faithful physician and nurse can beguile the hours of convalescence with bright thoughts of a better way than they have ever known; and by the bedside of the dying one she can kneel and commit the parting spirit into the hands of the loving Saviour who died for all.

Raphael was not untrue to the majesty of his great theme, "The Transfiguration," when he painted upon the same canvas the melancholy group of distracted friends surrounding the distorted, raving lunatic. The Saviour could have dwelt apart upon the holy Mount of Transfiguration, where no sounds or sights of woe could reach him. . . . "I must work the work of Him who sent me," was the unceasing refrain of his consecrated manhood; and thus upon work, toil, labor, is set the royalty of Christ's own seal.

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Life and Light

FOR WOMAN.

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BY THE

WOMAN'S BOARDS OF MISSIONS,

CO-OPERATING WITH THE

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TERMS:

Sixty Cents a Year in Advance.

CONSTITUTION FOR AUXILIARIES OF THE W. B. M.

ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the ——— Branch of WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for foreign missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the ——— Branch of WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

FORMS OF BEQUEST.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in i.s Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

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